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A FORM

OF

PRAYER AND THANKSGIVING;

To be used in all Churches and Chapels of the United Church of England and Ireland in the

PROVINCE OF NOVA SCOTIA,

On Thursday, December 1, 1864.

Being the day appointed by Proclamation for

A GENERAL THANKSGIVING

TO ALMIGHTY GOD,

For the manifold blessings of the present year, more especially for the success vouchsafed to the Husbandmen and Fishermen of this Province, and for continued preservation from the horrors of War.

HALIFAX, N. S.
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PRINTER TO THE QUEEN'S MOST EXCELLENT MAJESTY.
1864.

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Offertory Collections should be taken in all the Churches on the Thanksgiving Day for some special object, in order that the congregations may testify their gratitude by deeds as well as by words.

H. NOVA SCOTIA.

1994

THE ORDER FOR MORNING PRAYER.

¶ *The Service shall be the same with the usual office for Holy Days, except where it is in this office otherwise appointed.*

¶ *He that ministereth shall begin with these sentences:*

REJOICE in the Lord, O ye righteous, for it becometh well the just to be thankful. Ps. xxxiii, 1.

Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season. He reserveth unto us the appointed weeks of the harvest. Jer. v, 24

¶ *Instead of* Venite Exultemus.

O give thanks unto the Lord and call upon His name: tell the people what things He hath done.

Praise the Lord O my soul; while I live will I praise the Lord: yea as long as I have any being, I will sing praises unto my God.

O that men would praise the Lord for his goodness: and declare the wonders that He doeth for the children of men.

For His mercy is greater than the heavens: and His truth reacheth unto the clouds.

The lions do lack and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

For He satisfieth the empty soul: and filleth the hungry soul with goodness.

Let us magnify the Lord our God: and fall down before His footstool for He is holy.

He watereth the hills from above: the earth is filled with the fruit of Thy works.

He bringeth forth grass for the cattle: and green herb for the service of men;

That He may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

O Lord, how manifold are Thy works: in wisdom hast Thou made them all; the earth is full of Thy riches.

So is the great and wide sea also: wherein are things creeping innumerable.

O give thanks unto the God of Heaven: for His mercy endureth for ever.

O give thanks unto the Lord of Lords: for His mercy endureth for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms*, XXIII, LXV, CIII.

¶ *First Lesson*, Deut. VIII.

¶ Te Deum Laudamus.

¶ *Second Lesson*, John VI, to verse 36.

¶ Jubilate Deo.

¶ The first Collect shall be as follows:

O God who declarest Thy Almighty power, most chiefly in shewing mercy and pity, making the sun to rise on the evil and on the good, and sending rain on the just and on the unjust; continue, we beseech Thee, Thy loving kindness towards us, and give us grace to shew forth our thankfulness, by seeking in all things Thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Collect of the first Sunday in Advent, and the rest of the Morning Prayer to the end of the General Thanksgiving, after which the following shall be said:*

Almighty God our Heavenly Father, of whose only gift it cometh that the earth doth yield its increase, and the fishes of the sea are multiplied for the sustenance of man, who openest Thy hand and fillest all things living with plenteousness; we offer unto Thee our sacrifice of praise and thanksgiving, for that Thou hast crowned the year with Thy goodness, causing the earth to bring forth abundantly, and blessing with success the labors of the fishermen. We are not worthy of the least of all Thy mercies, but Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities; Thou hast been very gracious unto Thy servants, preserving us from the miseries of war, and permitting us to enjoy the fruit of our labors in peace and quietness, undisturbed by foes at home or abroad. Make us to remember that all we have is Thine, and cometh of Thy hand, and dispose our hearts cheerfully to offer unto Thee of that which Thou hast given to us, by providing for the sick and needy, and assisting in every good work. And to all orders and degrees of men amongst us vouchsafe such a measure of Thy grace, that righteousness may flourish in our land, and that we may lead a quiet and peaceable life, in all godliness and honesty, in dutiful obedience to our Queen, and in brotherly love one towards another, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

THE COMMUNION SERVICE.

¶ *After the Prayer for the Queen, instead of the Collect for the day the following shall be said:*

ALMIGHTY GOD who hast promised by Thy blessed Son, to grant unto Thy people all things needful both for their souls and bodies, give us grace to seek Thee with all our heart, that our sins may not provoke Thee to visit us in wrath, so that neither sword, nor famine. nor pestilence, nor any other scourge, may be felt within our borders. Still extend Thy protecting hand over us, and make us, while acknowledging our entire dependence upon Thee, to labor more diligently for that meat which endureth to everlasting life, for the sake and through the merits of Jesus Christ, our only mediator and advocate. *Amen.*

THE EPISTLE: JAMES I. 17.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this,

to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel: St. Luke xii. 15.

Jesus said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap; which neither have store-house nor barn, and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

THE ORDER FOR EVENING PRAYER.

¶ *He that ministereth shall begin with these sentences:*

REJOICE in the Lord, O ye righteous, for it becometh well the just to be thankful. Ps. xxxiii. 1.

Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season; He reserveth unto us the appointed weeks of harvest. Jer. v. 24.

¶ *The Hymn appointed to be used at Morning Prayer instead of* Venite Exultemus *shall here also be used before the proper Psalms.*

¶ *Proper Psalms,* CXI, CXLV, CXLVII.

¶ *First Lesson,* Isaiah LV.

¶ Cantate Domino.

¶ *Second Lesson,* Ephes. IV.

¶ Deus Misereatur.

¶ *Instead of the Collect for the Day, the Collect used in the Morning Prayer shall be said,*

O God who declarest Thy Almighty power, &c.

¶ *Before the Prayer* for all conditions of men *shall be said,*

ALMIGHTY GOD who hast promised &c.

¶ *After the* General Thanksgiving *shall be said,* ALMIGHTY GOD our Heavenly Father &c.